abstract calculation, is meaningless to people for whom experience is body-patterned. More than this, such plans represent external limits and directives, and to this extent are hampering and even frightening. Charts and diagrams are now common in Greek books, but the lineal diagram as a blueprint of action is not within the framework of Greek life; the nearest most Greeks come to a diagram is a map, which is diagrammatic of something concrete. Foresight is good, and is extolled in proverbs; preparation is always present. But this is following along a known trail, repeating a known pattern with all its steps. For example, when a girl is 10 or 12, she may start working on her dowry; a good mother may start weaving for her daughter soon after birth. But this is to follow the Greek pattern of life, to behave as girls and mothers are supposed to behave. In the same way, a farmer has foresight according to occasions he expects to arise within a known situation. The planning is internal, arising from the rhythm of life; it is not something external to which the rhythm must be forced to conform.

This attitude presents difficulties, such as, for example, in industrialization in the area of food processing. Greek farmers will not deliver food for canning according to plan or schedule; they will use what they need and deliver the surplus. But factories and exporting houses cannot readily function without supported expectations.

Again, Greeks are motivated by demonstrated, concrete results, not by diagrams of future benefits, or by statistics. The great success of the DDT programme was due to its quick, clear, obvious results. Much of the success of new practices initiated under the auspices of the Near East Foundation may also be attributed to their principle of demonstration.

Another attitude concerned with the introduction of change is that of coping with what is there. Americans are ready to change anything that does not measure up to specifications, or even anything that can be exchanged for something more efficient, more convenient, newer. Greeks accustom themselves to inconveniences and cope with them; they do not do away with them. Greeks, after a visit to the United States, see their countrymen putting up with the same difficulties, the same time-wasting operations, the same discomforts, but when they ask: "Why don't you do something about it?" they are immediately branded American. Anything that still works can always be patched up and used; a chipped dish can still hold food, a suit may have a few spots and still be clean, a woman may have a number of ills and still have health, and people can still travel when the steamships are crowded three times their capacity, and cannot provide the beds for which the passengers have paid; why make a change? As there is no superlative, so there are not exclusive oppositives, and one learns to cope with the common ailments, the common inconveniences. So the man whose task it is to introduce change often has to point